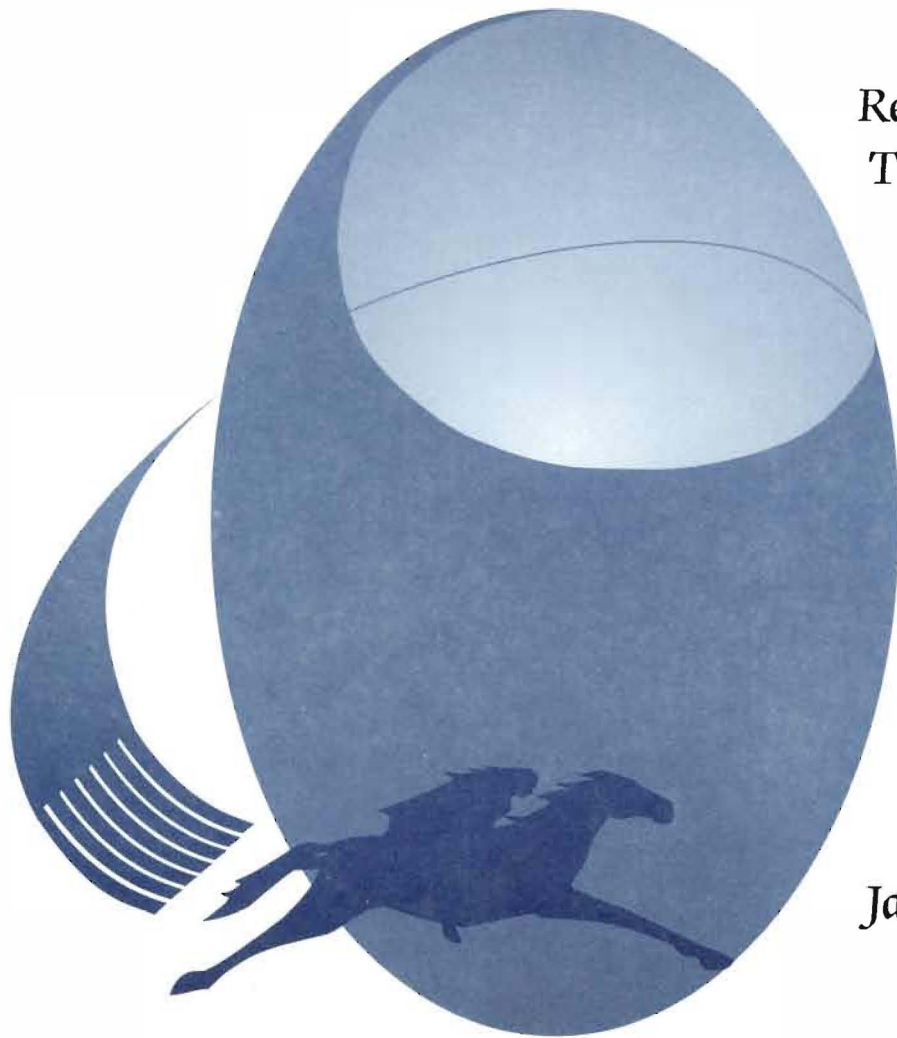


# FOHAT

Volume IV, Number 3

Fall 2000



*Rebecoming Gods:  
The Perfectibility  
of Man*

*A Journey Through  
the Passages  
of the Great  
Egyptian Pyramid*

*The Difficult  
Path of  
James Morgan Pryse*

A Vehicle for the Ancient Wisdom Tradition

*This magazine is an invitation for followers of all traditions to enter into a dialogue whose goal is Truth and whose means is Universal Brotherhood.*

### **ONE EARTH RADIO Association**

*One Earth Radio* is the brainchild of Gary Hall, Founder and President, and Alaria Baes, Executive Director of Vancouver Canada. They have been working for some years now on creating a new media concept designed to shape and move the conscious development of people and their local communities in new directions. They are designing an interactive broadcast/netcast service focussed on success stories and model projects occurring in our own back yards. Much of the time has been spent in aligning themselves with various groups and associations ranging in scope from *Youth on Purpose Society* and *Agora Lifestyles* on the one hand to *The Institute for Noetic Sciences* and *The Foundation for Conscious Evolution* on the other. These groups will provide the content through their success stories and model projects and these will be shared with the community in an evolving interactive manner. The exact manner will come about through trial and error with the experiences shared with other similar groups in order to bring about a viable model more quickly. In addition to telling the stories of people and groups, experiential educational opportunities will be provided. In cooperation with *The Foundation for Conscious Evolution*, *One Earth Radio* will provide more direct educational services through the Living University curriculum. For a more detailed description of *One Earth Radio* see *ETS Newsletter* (Fall 2000) or contact them directly:

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(604) 331-1296 or gary@oer.net or hall309@home.com

### **The Blavatsky Lecture 2000**

Michael Gomes has presented this year's Blavatsky Lecture in Ripon, Yorkshire. This year's lecture titled, "Creating the New Age: Theosophy's Origins in the British Isles," gives an overview of the various attempts to establish an occult network in Europe through recent centuries, and follows with a look at the people and forces that shaped Theosophy, especially in Britain, at the end of the nineteenth and early twentieth centuries. Mr. Gomes' lecture is published by:

The Theosophical Publishing House  
50 Gloucester Place, London W1U 8EA, U.K.

### **Talbot Mundy**

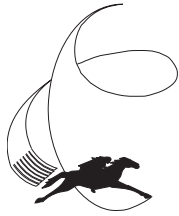
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# FOHAT

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## Contents

Editorial . . . . .	52
Letters to the Editor . . . . .	53
The Perfectibility of Man . . . . . <i>by Dara Eklund</i>	54
The Initiation Procedure Within the Great Pyramid of Giza, Egypt, Part I . . . . . <i>by Abhinyano</i>	57
James Morgan Pryse . . . . . <i>by Robert Bruce MacDonald</i>	61
Theosophical Friends Remembered . . . . .	64
Musings From A Secret Doctrine Class . . . . . <i>by A Student</i>	67

### To be featured in coming issues:

**SAMKHYA AND THE WISDOM-RELIGION;**

The Morals and Ethics of Modern  
Medicine;

AND MUCH MORE

## Jnana Yoga and the Western Tulku

The Theosophical Society's first object is "To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or color." Once it is understood that Humanity is a Brotherhood and it is further understood that racial characteristics, belief systems, gender, social status, or the color of one's skin are meaningless qualities, then the causes of strife and separateness vanish. Although it is easy to have an intellectual knowledge of this Object, it is much more difficult to transform this intellectual knowledge into a heart wisdom. If you were to ask people in the West if they believed in the principles underlying the above Object they would probably answer "yes." Yet, if you look at the wars and the violence that exist in the world today, it is clear that these beliefs are empty. Our religions and institutions use separateness and fear in order to capture and maintain a following, and this in turn leads to anger and violence. "The chosen people" and "all roads lead to Rome," demonstrate the belief in a personal god that breeds separateness and undermines Brotherhood. How do we rid Humanity of this personal god that lifts one group of people above another because of some accident of birth or because of a belief system?

From *A Brief Dictionary of Hinduism* we read from the definition of jnana yoga, "[b]y analyzing and then rejecting all transitory phenomena, through the process of elimination the spiritual aspirant finally comes to Brahman and realizes his union with the impersonal aspect of the Godhead." Humanity, especially in the West, is now going through a cycle where the intellect is being developed at the expense of all else. It becomes the means to the greatest good as well as the greatest evil. It is this that Theosophists must understand and it is the reason why original Theosophy stresses jnana yoga as the safest and best means for spiritual advancement. Many Theosophists seem to feel that raja yoga defined from the above source as "the path of formal meditation, a method of concentrating the mind one-pointedly on the ultimate Reality until complete absorption is achieved" is as equally good a path if not better than jnana yoga. However, most Westerners lack the experiential wisdom to practice raja yoga successfully (and in these days, most Easterners) and until they do some work in the area of rejecting transitory phenomena, their efforts are going to bear less fruit than if they applied that effort elsewhere (jnana yoga). This is not to say that there are certain people who will not profit greatly from raja yoga, but currently that is the exception rather than the rule. Westerners at this time have a poor understanding of karma, a poor understanding of reincarnation, and a poor understanding of the transitory and the eternal. One wonders then why the East spends so much time in teaching the West how to meditate.

It seems that this trend is turning. In Vicki MacKenzie's book *Reborn in the West: The Reincarnation Masters* (New York: Marlowe & Company, 1996), there seems to be a shift of emphasis with the Western Tulkus. Tibetan Tulkus tak-

ing on western bodies are placing less emphasis on meditation and following more closely the traditional Theosophical approach of education and self-culture. Tenzin Sherab, a Tulku living in Montreal, spent much of his youth in a Tibetan Monastery in India, only to give up that life at eighteen (with the Dalai Lama's blessing) to continue his education at a Western institution. He describes his leaving and current practices as follows:

Gone, too, is the ritual which he found so tedious in Sera, and the sitting in meditation, the reading of the scriptures and the other business of formal religious life which occupied him for so long. The outward display of spiritual practice, he says, no longer concerns him.

'I rarely meditate now. I don't feel I need to. If I do, then I'll meditate. I'm now integrating Tibetan Buddhism into my lifestyle. The way I think, the way I act. Things I do or don't do. So I'm in practice every day, even though it doesn't seem to be.'

When pressed, he expounds further: 'I am constantly working on myself—clearing up my own muck! I like to watch my emotions. I'll watch a situation as a third person, almost, and examine it—so I'm analysing both points of view. That helps a lot. I think that is one of the tulku's gifts, being able to work with your own self and at the same time help others.' (pp.33-34)

This is just one example of Tulkus rejecting the rituals and trappings of religious life. These rituals and trappings belong to a particular culture at a particular stage of development and are far removed from the experience and needs of the West. What is being transported to the West is the Spirit of Tibetan Buddhism, not the religion itself. A Western slant to education comes up again and again—a moving away from formal meditation. The Western mind and lifestyle is much more open to jnana yoga. Spending thirty years in a Tibetan monastery is just not possible in most instances.

In this issue, in the "Letters to the Editor" we see separatism in the West traced back to the expulsion of the Chandallas from India by the Brahmans under their institutionalised caste system. Theosophists must realize that the ideology of separateness is what they are trying to overturn and they must learn to see it in all of its forms. We see in "The Perfectibility of Man" and "The Initiation Procedure Within the Great Pyramid", the process of perfection. "James Morgan Pryse" speaks of the dangers of psychism when one is on the path; and finally "Musings" looks at how all true knowledge, whether abstract or concrete, can be seen in terms of understanding the Self, as both physical man and Nature are reflections of the Spiritual which we are trying to understand and give us the clues to knowing Self. Let go of the transient, that which separates, and embrace the Universal Brotherhood of Humanity and of all sentient life.

# Letters to the Editor:

## From the Heart

I must express my enjoyment of reading the Summer 2000 issue of Fohat. The article on the Hopi Indians was very interesting and timely. I am sure many Theosophists can learn from their wisdom and knowledge.

The article that captivated my interest most assuredly was "The Head & the Heart of Tibetan Buddhism". Using the analogy of the head, the heart and the body to describe the events that transpired during the initial Theosophical period, was very enlightening.

It is becoming apparent to me that Fohat is coming straight from the HEART. Keep up the good work!

Maurice Mercier

## Cycles: A Return to the 1930s.

How absurd are those European politicians who try to see racism in Madame Blavatsky's writings. (The same remarks they complain of are in Sinnett's *Esoteric Buddhism*, *The Mahatma Letters*, W.Q. Judge's works, et al but all refer to the ancient historic records of spiritual and intellectual developments among peoples and races as they progress to the higher life.)

It is particularly incorrect to call HPB a racist as she is one of the very first authors to start a society with the object:

First - To form a nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour. (Appendix to *The Key to Theosophy*, 1972, TUP, Pasadena CA, from original edition.)

Of course there are degrees of development of races; all anthropologists recognize that: *i.e.*, stone age, etc.

This silly argument reminds one of the 1970's insults about Plato, Shakespeare, Mark Twain and other famous writers by persons who take quotations out of context.

What is the real object? Are they afraid of her many proofs that man has a spiritual nature, for instance?

Atma Vidya TS

Indeed, the Nazi-government had prohibited the TS and had confiscated all its books. They either burned the latter or deposited them in the tunnels of old salt-mines. . . . In other words, the Nazi-Government hated the TS and its teachings! . . . Why then do we have today the condemnation of H.P.B. and the prohibition of the teachings of *The Secret Doctrine*?

This is not being done by Nazis, who *de facto* do not exist in Germany and Austria anymore, except in very small numbers and having no power at all?! Actually Nazism is dead in Germany! Who is running this new INQUISITION? This new PERSECUTION? According to the editorial, it originated in Austria by members of the Social Democratic Party, which is marxist, and this party is now

in power in Germany. . . . German correspondents tell this writer that government agents have approached leaders of theosophical groups and have demanded changes in the teachings, especially those of H.P.B., putting thus *The SD* upon the *Index librorum prohibitorum*. . . .

*The SD* is indeed the world-work of the Esoteric. [For] more than 2000 years of history no book of such high esoteric information, even revelation, existed on the book-market. This information is "hated and dreaded, because throwing such a vivid light on the novel and intentionally veiled interpretation of what is now known as the 'New Dispensation'" (*SD I*, 24).

[The writer goes on to describe how the "Heresy of Separatism" has crept into every major religion and institution in the world today through the expulsion of a certain tribe from India by the Brahmans. This tribe was banished for practicing black magic and went on to intermarry with a 5<sup>th</sup> subrace people producing a hybrid people who have carried their hatred for their Brahman persecutors through time in the form of an ideological Separatism. This hybrid people have been used by Theosophy's enemies to cause division and strife everywhere they go. He alludes to certain Indian histories as well as *Isis II*, 438; *SD II*, 210; and *CW XII*, 179 as sources to begin research on this - *Editor*.]

Consequently they do everything in their power to discredit H.P.B. and *The SD*. It seems that the accusation of racism is merely a pretext for the prevention of disseminating a knowledge and wisdom which is 'hated and dreaded' by powerful and rich world-dominating groups, by the Jesuits, by the religions of the Middle East, by the Communists, by modern anthropologists, archaeologists, paleontologists and Darwinists. . . . For the present 5<sup>th</sup> mankind there will be in the future a mental, spiritual, but also a physical separation of 1/3 of it, moving to a new realm of life within the Pacific area, where even today a new continent is forming. The Theosophist should study carefully the prophetic paragraphs of the Masters in *SD II* pp.463-465.

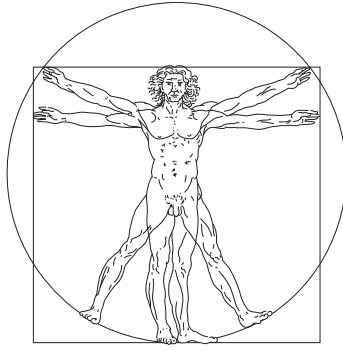
Abhinyano

## RBM's article on the 7-fold ratio of cycles

Some years ago, while doodling with these figures, there seemed a possible insight to the cause of inter-global pralayas. Scientists estimated that around 65 or 68 million years ago a planetary event (comet, volcanoes??) placed a thin layer of ash around much of the earth. They think this may have caused the death of the dinosaurs—not to mention everything else. If we take the 18 million figure, which is the date of physical man's appearance and add roughly 6 mil. more for the first 2 & 1/2 non-physical RR we get 24 mil. Add 24 & 44 mil. (latter # is the length of the pralaya) and we get 68 mil.

I do not know if today the scientists have revised significantly their 60 plus mil. figure, but it does approximate the beginning of the pralaya that followed the 3rd globe.

Nicholas Weeks



# The Perfectibility of Man

[Based on a talk given in April 1999 at the Theosophical Society Pasadena.]

Dara Eklund

Let us consider here the ability of man to become more perfect; not the notion of perfection as a static state. Today we are inclined to think of man in terms of his progress rather than his perfectibility. That progress, unfortunately, has more to do with modern technology, with tools rather than inner growth and development. As an idea to promulgate via platform lectures William Q. Judge urged a fellow-student to consider the “Cause of Sublime Perfection”.<sup>1</sup> In a century when man was being Darwinized into an animal, he wrote several articles urging this pursuit and providing the foundation for such a destiny. Just a little over a year before he died, Mr. Judge stressed “Three Great Ideas” which must never be lost sight of.<sup>2</sup>

The first great idea is that Unity is the “Cause of Sublime Perfection and Human Brotherhood”, because it envelopes every plane of being and the whole human family on its upward march towards perfection. Now, the same might be said by a Rosicrucian, by a Mason or any mystic, but Theosophy postulates two other great ideas which fortify the first. The second idea is that man may be raised to the stature of a god, because he is Deity incarnate. Furthermore this possibility is actualized by those great Men we call adepts or Masters of Life, who have achieved this stature. This Judge called the Third great idea, the evolutionary proof of that sublime perfection: Masters as living facts, not cold or distant abstractions. These living men give hope for mankind, in contrast to the idea of man as a sinner. In her article “The Fall of Ideals” H.P. Blavatsky wrote:

Yes; there are still men, who, notwithstanding the present chaotic condition of the moral world, and the sorry *débris* of the best human ideals, still persist in believing and teaching that the now *ideal* human perfection is no dream, but a law of divine nature; and that,

had Mankind to wait even millions of years, still it must some day reach it and rebecome *a race of gods*.<sup>3</sup>

In his ever so basic and simple articles Judge presented man not just as a three-fold being comprised of body, soul and spirit, but with the seven-fold constitution taught in Theosophy by Helena Petrovna Blavatsky. Judge details in *The Ocean of Theosophy*, a description of this seven-fold division. The word “fold” implies both an inward and outward mode of motion, a dual evolutionary direction for Spirit and Matter. Can we see how a Universe unfolds from within, and must therefore have a pattern linking all this unrolling process? Each Principle unfurls the next.

How can we promote this linkage in daily living?

In Theosophy Man is recognized as a composite being whose lower mortal instruments are presided over by a trinity of Spirit (Atma), Discernment (Buddhi) and Mind (Manas). This trinity forms the immortal being within, which unfolds the lower quaternary to get in touch with nature in order to know itself. This quaternary is described as:

1. The Passions and Desires (Kamic principle)
2. Life Principle (Prana or Jiva)
3. Astral Body (Linga-Śarīra)
4. Physical Body (Sthūla-Śarīra)

Being composites, these lower modes of being are transitory and subject to disintegration. Even the cell is an illusion. From observing a man in sleep, or at death, we can agree that the organs in themselves are senseless. The real organs of sight, hearing, touch, taste or smell are in the Astral Body, “those in the physical body being but the mechanical outer

instruments for making the coordination between nature and the real organs inside.”<sup>4</sup>

All these organs can be perfected from within, and indeed have been going through a process of purification since they issued forth.

Let us examine Mr. Judge’s article on “The Sheaths of the Soul.”<sup>5</sup>

Although Judge speaks of the perfectibility of **man** along the course of sublime perfection, he is including the refinement of **all** life. Patanjāli emphasizes that the Universe exists for the sake of the soul alone. This does not bar the evolution of the veils of the soul into the realm of self-conscious life. These sheaths which comprise the sevenfold principles of man allow the soul to progress through various densities of manifested life to a higher state, while at the same time compelling those lives to be drawn up, purged, refined and finally perfected. At some point these lives have “the potentiality of becoming Souls in the enormously distant future.” These lives comprise 49 aspects for each plane, ranging from the very gross to the most ethereal. How to discover all the 49 aspects on the varying planes of manifestation is fully known only by an Adept.

We **can** perceive some aspects of the lower sheaths. On the physical plane we perceive many densities, but usually they are a playground for other intervening less dense forces:

[T]he rate of vibrations (molecular motion) in metals, woods, crystals, etc., alters under the effect of heat, cold, etc. . . . Science tells us that if a note be struck in unison with the ratio of the vibrations of the heat molecules, the flame will respond immediately to the sound (or note struck), that it will dance and sing in rhythm with the sounds.<sup>6</sup>

In the astral, or “design” body, even more variations can be discerned. It has qualities of immense strength, elasticity, flexibility, plasticity and extension. Judge writes that its matter is electrical and magnetic, rather than raw, crude matter. “Having been through a vast period of evolution and undergone purifying processes . . . its nature has been refined to a degree far beyond the gross physical elements we see and touch with the physical eye and hand.”<sup>7</sup>

In her article “Transmigration of the Life-Atoms,” H.P.B. states that the magnetic fluid which emanates from man to man is even more powerful than forces recognized by Science such as molecular heat. She writes:

[T]he magnetic fluid projected by a living human body *is life itself*. . . . Let any man give way to any intense feeling, such as anger, grief, etc., under or near a tree, or in direct contact with a stone; and many thousands of years after that any tolerable Psychometer will see the man and sense his feelings from one single fragment of that tree or stone that he had touched. Hold any object in your hand, and it will become impregnated with your life atoms, indrawn and outdrawn, changed and transferred in us at every instant of our lives.<sup>8</sup>

We are focused in the Mind principle at our present stage of evolution. With discipline we could reasonably hinder some of its modifications and tendencies influenced by the Kamic nature with its lower impulses, passions and desires. These are being thrown constantly upon the screen of the brain mind. A meditative factor in controlling the mental modifications will be considered later on, leading the aspirant to a more perfect state of contemplation.

We might compare the process of impressing or modifying the lower sheaths to lithography. A picture or design is drawn on a porous surface such as limestone, paper or zinc. The grain of the stone or plate allows a broad range of tones and textures, just as do our various sheaths of the soul. To make a lithograph in more than one color the artist must prepare a separate surface for each, with various pigments overlapped to produce new colors. Not only must the artisan know the science of color, but the design must be drawn in correct registration from plate to plate. The sensitive craftsman develops a mental awareness of environmental conditions such as changes of light or heat. The various inks applied or superimposed to convey color to the image, might be compared to the quality of blood, which Judge says is entwined with the astral blood. Applying the analogy further to man, we see that his characteristics overlap, and the seer within can learn to balance the habits of thought and action stemming from those tendencies. Just as the lithographer applies the media in various stages, whatever the “Soul initiates,” according to Judge, “it has to pass along through several sheaths, each reporting, as it were, to the one next below it; and in like manner they report from below upward. . . .”<sup>9</sup> In the early stages of evolution it took immense time for the Soul, as an artisan of Life, to integrate the functions of all its vehicles for expressing the developing consciousness. Gradually the process of communication within this vast system of man became instantaneous. That involved the power of retaining memory of them. Even physiologists today recognize a certain form of cell memory which can be exhibited by various kingdoms of nature.

What concept of perfection would be a fitting “Cause of human destiny”? The Pythagoreans felt that the greatest honour to the Gods was for the Soul to become the Image of the Immortal Deity. Man may offer his own perfection as the greatest honour he can render to the “Cause of all good things.”

In describing the Universal Symbolism of the Cross and the Circle H.P.B. shows that “the ‘Central point’ is not limited to one individual, however perfect, [and] . . . That *the Principle (God) is in Humanity.*”<sup>10</sup> She also refers in her *Secret Doctrine*, and elsewhere, to the Hermetic formula which shows the world to be an “infinite sphere, whose centre is everywhere and whose circumference is nowhere.”<sup>11</sup>

Patanjali distinguished between perfections of body or even superhuman powers which are temporary, and those grander “permanent perfections.” Judge’s commentary upon Aphorism I of Book IV, explains:

The sole cause of permanent perfections is meditation performed in incarnations prior to that in which the perfection appears. . . . But as meditation reaches within, it affects each incarnation.<sup>12</sup>

It would follow that the perfectibility of man proceeds from within until finally man reaches an exalted state, which would have also influenced all the lives he has impressed towards a higher stage of self-conscious existence. G. de Purucker writes that we must visualize only the noble and true, meaning all those qualities we esteem to be best.<sup>13</sup>

In Aphorism 2 of Book IV, Patanjali states:

The change of a man into another class of being — such as that of a celestial being — is effected by the transfusion of natures.

Judge explains this passage as alluding to the possibility of becoming a Deva in the Hindu sense. But is this the type of perfection which he himself refers to as “Sublime”? We think not. H.P.B. warned that the Deva realms are temporary heavens, sought by ascetics who wish perfection as an escape from the world. In the *Commentaries of Hierocles on the Golden Verses of Pythagoras*, the Oracle of Apollo stated: “I dwell with less pleasure in the resplendent Heavens than in the souls of pious men.”<sup>14</sup> Granted all men in time may be led to that “transfusion of natures” urged by Patanjali, whose practices clear away obscurations of mind binding them to material life. Indeed towards the close of his treatise Patanjali states that the modifications of mind are always known to the presiding spirit; that spiritual being who is “the witness and the spectator”, because the mind “exists for the purpose of the soul’s emancipation.” (Book IV, Aphorism 23.) That emancipation takes

place as the mind becomes deflected toward perfect knowledge, or rather the discernment of its Buddhic nature. It becomes transfused with Buddhic light.

*The Golden Verses of Pythagoras* refer to Practical or Human Virtues as well as Divine or Contemplative virtues, which transform Good Men into Gods! After all the Immortal Gods are such because they never forget their Divine Image or Essence.<sup>15</sup>

Judge’s commentary on Patanjali emphasizes why desire for results is detrimental, for the disciple is still in a state where he must penetrate beyond the ultimate divisions of time.

As Aphorism 28 states:

If the ascetic is not desirous of the fruits, even when perfect knowledge has been attained, and is not inactive, the meditation technically called *Dharma Megha* — cloud of virtue — takes place from his absolutely perfect discriminative knowledge. (Book IV)

This form of liberation is equated by some Hindus, as well as Western scholars, to mean negation or “Isolation”, because the soul abides in its own nature, unaffected by the qualities. The contrary is the case, according to Judge’s interpretation:

Until this state is reached, the soul . . . is unable to consciously partake universally of the great life of the universe. To do so, it must stand firmly “in its own nature”; and then it proceeds further . . . to bring about the aim of all other souls still struggling on the road.<sup>16</sup>

Gottfried de Purucker describes this larger view and a philosophical basis for the possibility of “Sublime Perfection” in *The Esoteric Tradition*:

According to the beautiful Hindu picture or figure or metaphor, man is a living tree of consciousness growing with its roots in the spirit above and its branches bending downwards into the material world. Many souls, one spirit: that is the picture of the nature of the human constitution. For the undying force-point or Monadic Consciousness-Center from which the soul, itself a host of minor souls, issues, and which gives to the soul individuality, thus enabling it as an entity to issue forth as a ray: this inmost point is deathless because it itself is one of the host of consciousness-centers or Monads born from within the bosom of the Mother-Spirit: it is a spirit-center, which has not yet become manifested in this sphere, in this world, on this plane. This spirit-center is breaking through . . . on its evolutionary journey, new  
... continued on page 68

# The Initiation Procedure Within the Great Pyramid of Giza, Egypt:

Original Theosophy Challenges the Mausoleums-Dogma of the Egyptologists

## Part I

Abhinyano

The old and worn out dogma of the technical and agnostic Egyptologists, namely that the Great Pyramid was primarily built to be the tomb for the mummy of a pharaoh, is being attacked today by many researchers as just too simplistic and as being a *blind*. Indeed, it was a *blind* when Herodotus, the *Father of History*, said in his *Histories* that the Great Pyramid was built by the pharaoh Cheops (Kufu), to be his mausoleum. As we are going to see, this Pyramid was already very ancient when Cheops was king in Egypt. Thus he could not have built it. H.P. Blavatsky offers the more esoteric explanation of the purpose of the Great Pyramid in *Isis Unveiled*:

But, Herodotus did not tell all, although he knew that the *real* purpose of the pyramid was very different from that which he assigns to it. [Herodotus was forbidden to say what he knew, because he had given the Sodalian Oath of Silence]. . . . Internally, [the Pyramid] was a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family. The porphyry sarcophagus, which Professor Piazzzi Smyth, Astronomer Royal of Scotland, degrades into a corn-bin, was the *baptismal font*, upon emerging from which, the neophyte [the man of Sorrow] was “born again,” and became an *adept*. (Vol.I, p.519)

In case HPB is for some not an authority, we Theosophists would point to the beautiful work *The Phoenix* by Manly P. Hall, in which the initiation procedure is also described, and the famous book, *Secrets of the Great Pyramid* by Peter Tompkins; he devotes chapter XX to the Egyptian Mysteries and their initiations.

Actually, our own Original Literature, which includes *Isis Unveiled*, *The Secret Doctrine*, especially Volume III, *The Mahatma Letters*, *The Voice of the Silence* and Dr. Taimni’s *The Science of Yoga*, based upon the *Yoga Sutras of Patanjali*, offer the one and only key to the esoteric interpretation of the initiation-procedure, and also to the understanding of the famous *Book of the Gates* and the *Book Am-Tuat* with their mysterious illustrations, in which, indeed, the Egyptian Secret Doctrines of the “Path of liberation from

the bonds of matter and the flesh” and the “sailing over the River of Samsara to the Other Shore” can be found.

The *Book of the Gates* has its equivalent in the *Pratyeka-Yana*—the “Path of Liberation for one alone”—works describing the gaining of Buddhahood for self alone, as the Pratyeka Buddhas do. The *Am-Tuat* book shows the path the Buddhas of Compassion prefer. In *The Voice of the Silence* it is called the “Amrita Yana”, the “Secret Path”. The Bodhisattvas and Arhats follow this path of self-sacrifice by renouncing Nirvana. They go back to the Living after they have reached the threshold of Nirvana because they wish to “contribute toward man’s salvation by influencing them to follow the Good Law, *i.e.*, lead them on the Path of Righteousness” (*The Voice of the Silence*, p.95). We have a beautiful but extremely serious example of such a self-sacrifice in the retreat of Master Kuthumi, which was actually his last trial of the Mysteries or Royal Yoga, taking place in an old tower near an old Lamasery “within whose bosom have gestated generations of Bodhisattvas” (*The Mahatma Letters*, p.219). After becoming himself a Bodhisattva, he came back to the Living, and he said:

My Brother—I have been on a long journey after supreme knowledge, I took a long time to rest. Then, upon coming back, I had to give all my time to duty, and all my thoughts to the Great Problem [of enlightening and helping mankind]. (*Mahatma Letters*, p.264)

This “last trial”, in an Egyptian setting, shall now be explained in detail, as it was and is universal and international.

The illustrations of the *Book of Gates* and the *Am-Tuat Book* depict—in a very veiled way—the “travel” of a neophyte through the once famous initiation-schools of Abydos, Busiris, Denderah, Saqqara, Giza and Sais, in which he was being trained by priests in the discipline of Royal Yoga to achieve the following:

[The individuality of the neophyte, in order] to run successfully its seven-fold downward and upward course has to assimilate to itself the eternal life-power residing but in the

seventh [principle: Atma; in Egypt: Atmu or Asar-Osiris] and then blend the three (fourth [Kama], fifth [Manas], and seventh [Atma]) into one—the sixth [Buddhi]. Those who succeed in doing so become Buddhs [Buddhas], Dyan-Chohans [Dhyani Buddhas, Dharmakayas, Jivanmuktas, Nirvanis; in Egypt: Khepe-Ras], etc. The chief object of our struggles and initiations is to achieve this union while yet on this earth. Those who will be successful have nothing to fear of during the fifth, sixth and seventh rounds. But this is a mystery. Our beloved K.H. [Kuthumi] is on his way to the goal—the highest of all beyond as on this sphere. (*Mahatma Letters*, p.78)

Thus after many years of preparation and many tests in those Mystery schools (which we would call today: space-centers), the last, but also the most dangerous trial of the neophyte, called Afu-Ra, was about to take place within the King's Chamber of the Great Pyramid. In *The Secret Doctrine* we read:

In Egypt . . . with much pomp, the candidates [for initiation] were escorted to the Great Pyramid and passed thereinto out of sight. . . . In Egypt, the entranced neophyte [being in the Yoga-state of Dhyana] was placed in an empty sarcophagus [of the King's Chamber] in the Pyramid, where the initiatory rites took place. (*SD III*, p.272)

But before this last trial occurred, let us follow first the path the neophyte had to take through the passages and chambers of the Pyramid. After the decision was made by the hierophants that the candidate was ready to be initiated, he was led into the Pyramid. Down the "Descending Passage", he entered into the "Pit", cut into solid rock deep under this great temple of initiation. This "Pit" was in a very chaotic, uneven and unfinished state; it contained only vermin, debris, dust and bats. Symbolically, the "Pit" stood for the "infernal region", hell and Kama-dhatu (the physical world of this inferior planet of imperfect bodies, only interested in sensuous gratification and lusts, fun, and excitement, controlled by the Law of the Jungle, by selfishness, struggle for survival and eternal strife). As a result this hell was full of pain, suffering, misery, bestiality and death. It is the Karma of man to be incarnated into this "Pit" (or condition) many times, to go through the "circle of necessity" and this "Valley of Thorns and Tears", but, unfortunately, he has only earned for himself a vehicle, a very imperfect form, with an animal-sexual physiology, a desire and lust-principle (Kama) and a selfish, quite often destructive and malicious mind, which if not checked will lead him onto the "Left-hand Path", which often results in his own annihila-

tion as a moral, ethical, responsible, mental and spiritual being.

This condition of things will last till man's spiritual [and mental] intuitions are fully opened, and this will not be until we fairly cast off our thick coats of Matter; until we begin acting from *within*, instead of ever following impulses from *without*, impulses produced by our [imperfect and limited] physical senses and gross selfish body. (*SD I*, p.706)

And the Buddha says:

"There exists . . . a 'heroic effort' (*viryam*) in man; there exists the possibility of a 'successful exertion' (*utsaha*) aimed at the disengaging of man from the [always painful] vortex of rebirths—providing he strives wholeheartedly for this end." (*Philosophies of India*, p.266)

And this is exactly what our neophyte, now in the "Pit" under the Pyramid, is trying to do.

First he must find the way out of this miserable state of pain, suffering, craving, attachment to physical things and bodies, and of ignorance and greed. He was determined to escape from that universal manifold of transient enticement, lust, malice and illusion. He stepped out of the "Pit", and his left hand found in the wall of the Descending Passage an opening to a very narrow tunnel, which the Egyptologists have named the "Wellshaft", but actually do not know what it is for. Of course, they offer some vague theories. This "Wellshaft"—also cut through solid rock—has very smooth walls and was steep. The neophyte must climb up and through this tunnel. He used his hands, knees, toes, elbows and hips to move up, but his heavy body dragged him down again and again. Soon his body was bleeding and aching. The air in the narrow tunnel was low in oxygen, and he breathed laboriously. This painful, agonizing ascent through this narrow passage was the reason that the Original Christians and Gnostics—who still knew about the initiation procedure within the Pyramid—formed the term "the suffering Chrestus", the "Man of Sorrow"—and we see this terrible struggle of the neophyte in the cross-carrying Jesus when he went through the *via dolorosa* (which is the equivalent of the "Wellshaft") suffering, bleeding, sweating, falling down due to the heaviness of the cross (which has in this case a Phallic meaning). The neophyte had to take himself off this phallic cross, otherwise he would not advance upon the "Path of Enlightenment" and towards the liberation from the bonds of matter and flesh. Thus the Golgotha story never took place in Jerusalem. Half way up the tunnel the ascent ceases to be as difficult, because the "Wellshaft" becomes less steep, and the neophyte can move ahead much faster. Finally, at the end of the tunnel, the passage was enclosed with rectangular

stones, and the grooves offered him a hold for his fingers. At this point he saw a light coming from above. It was the torchlight of the hierophants trying to help him. A few more strong efforts and the neophyte emerged from the tunnel at the lowest point of the Great Gallery.

If the neophyte had decided to be initiated into the “Lesser Mysteries”—he was taken into the (so called) Queen’s Chamber (actually a misnomer). HPB explains the difference between the Lesser Mysteries and the GREATER MYSTERIES in *The Secret Doctrine*:

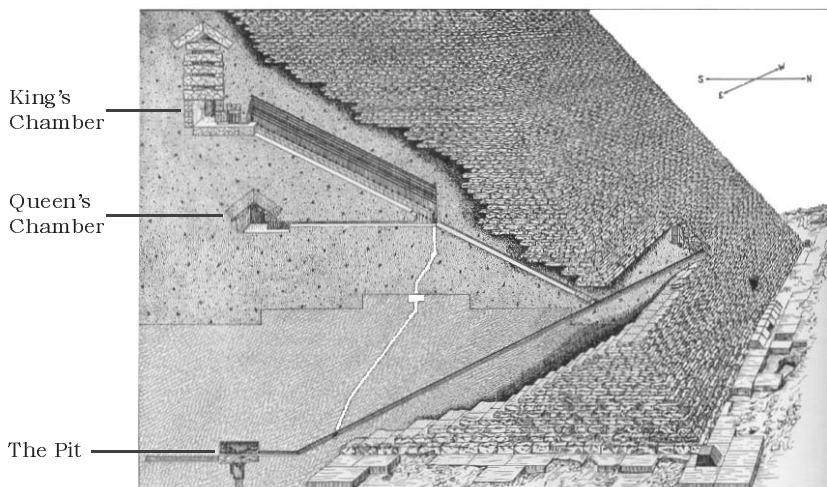
These belonged to the Lesser Mysteries, whose followers were called Mystai (the veiled), seeing that they were allowed to perceive things only through a mist, as it were “with the eyes closed”; while the Initiates or “Seers” of the Greater Mysteries were called Eoptai (those who see things unveiled). (*SD III*, p.448)

Elsewhere, HPB says more about the Lesser Mysteries and gives an exoteric description of the ritual:

The coffin, or sarcophagus, of Osiris [Ausar, Asar, Asar-hapi, Serapis], killed [symbolically] by Typhon [Apap, Mara, Apophis, Devil], was brought in and placed in the middle of the Hall of the Dead, with the Initiates all around it and the candidate nearby. The latter was asked whether he had participated [symbolically] in the murder, and notwithstanding his denial, and after sundry and very hard trials, the Initiator feigned to strike him on the head with a hatchet; he was thrown down, swathed in bandages like a mummy, and wept over. Then came lightning and thunder, the supposed corpse was surrounded with fire, and was finally raised. (*SD III*, p.285)

Let us follow now a candidate for the Greater Mysteries on his way to achieve the state of a Khepe-Ra, Dharmakaya, Planetary Spirit, and a Divine Astronaut. The candidate was either a member of the Royal family, a priest of the inner circle of the Hierophants (pronounced: hee-erophants), or a neophyte of an occult brotherhood and ascetic order.

The initiators and the candidate were still standing at the exit of the “Wellshaft” (via dolorosa) out of which the latter just had emerged. The way the company was taking now is entirely different. The neophyte noticed that the hierophants were using holes in the wall of the Great Gallery and grooves in the wall directly in front of them. They climbed up



Sectional Drawing of the Interior of the Great Pyramid.  
From *The Great Pyramid* by Piazzi Smyth.

and over the wall and asked the candidate to do the same. The company was now actually in the Great Gallery proper and moved up in the same way as to climb a mountain. (*Nota bene*, the pyramid was always called a “mountain”, leading to the gods in heaven, *vide* the Mount of Olives, the Calvary mountain in the New Testament).

At the summit of the steep Great Gallery, there existed a very large stone, called the “Great Step”. The Initiator now asked the candidate to step upon this stone, stay there for a few minutes and wait. Why? It was known that this “Great Step” possessed a very occult and magical significance in such a way that a person who stood on it for a while was being subjected to some magic radiation, coming from an unknown direction. It has been documented that many sensitive tourists have felt these occult rays. When standing on this large stone to rest for a few minutes after the steep climb, a feeling that the heart is about to burst is not uncommon, despite the fact that the individual may be very fit. Tremors in the hands and arms like in Parkinson’s disease have also been observed. In the case of our candidate these rays had the task of showing him any physical, moral and spiritual weaknesses, if such tendencies were still present in him. Only neophytes with iron nerves and high moral and spiritual qualities could succeed at this dangerous last trial.

One of the reasons for such secrecy may be the undoubtedly serious difficulties and hardships of chelaship, and the dangers attending Initiation. The modern candidate has, like his predecessor of old, to either conquer or die; when, which is still worse, he does not lose his reason. There is no danger to him who is true and sincere, and, especially, unselfish. For he is thus prepared beforehand to meet any temptation.

“He, who fully recognised the power of his immortal spirit, and never doubted for one moment its omnipotent protection, had naught to fear. But woe to the candidate in whom the slightest physical fear—sickly child of matter—made him lose sight and faith in his own invulnerability. He who was not wholly confident of his moral fitness to accept the burden of these tremendous secrets was doomed [to suffer the *grand mal* of epilepsy].” — *Isis Unveiled*, ii, p.119. (SD III, p.311)

The hierophants, knowing all this, waited patiently until the candidate made up his mind to go forward in the direction of the square opening into the antechamber and portcullis, leading to the King’s Chamber, or, if he should feel some fear or moral weakness and wanted to turn back, then they would stoically accept his decision and the entire company would leave the pyramid—the initiation of this neophyte being over for the time being.

However, if the candidate felt strong enough to win the battle, the victory giving him enlightenment and liberation from the bonds of matter and the body—so that he could “successfully sail over the River of *Samsara* to the Other Shore,” to the threshold of the “Watery Abyss,” the Ocean of Immortality, *Nirvana*, *Kaivalya*, *Moksha*, SPACE—then he would go forward and enter the quadrangular hole in front of him. The priests had already opened the portcullis by means only known to them. This ingenious portcullis consisted of four granite-plugs, sealing the entrance to the King’s Chamber. Thus the entire company of initiators and neophyte entered the great *Sanctum Sanctorum*, the most mysterious, occult and holiest adytum of initiation into the Mysteries of the entire Middle East—with its sarcophagus, in which the deification of the neophyte would take place, if he would be successful in this last and very dangerous trial.

First the candidate would be loosely bound to a Tau (or Ankh) cross. Why? Again it is *The Secret Doctrine*, where the researcher can find the esoteric meaning:

Now, the primordial system, the double glyph that underlies the idea of the cross, is not of “human invention,” for Cosmic Ideation and the spiritual representation of the Divine Ego-man are at its basis. Later, it expanded into the beautiful idea adopted by, and represented in, the Mysteries, that of regenerated man, the mortal, who, by crucifying the man of flesh and his [sexual] passions on the Procrustean bed of torture, *became reborn as an Immortal* [emphasis mine]. Leaving the body, the animal-man, behind him, tied on

the Cross of Initiation like an empty chrysalis, the Ego-Soul [Manas per se and Buddhi-Manas] became as free as a butterfly. (SD II, p.592)

This is the esoteric interpretation of the man nailed to the cross, where even the nails take on a phallic meaning, the cross being an ancient symbol. The “crucifixion” in the Golgatha-story of the New Testament had the same idea, as it was plagiarized from the Egyptian Mysteries (most of the teachings in the New Testament being taken from these Mysteries as the Alexandrian Library with its many exoteric and esoteric papyri existed close by, and thereby provided material for the “think tank” of the Secret Service of the Zealots). After this symbolical, but important procedure, by which the neophyte had to take himself off the cross, he was asked to step into the empty sarcophagus and lay down. Now the last trial proper began.

The neophyte was a master of the discipline of Royal Yoga, which he had learned at the Mystery schools of Abydos, Busiris, and Saqqara, and he promptly went into the state of *Dhyana* (contemplation). When he was at the fourth division of the “Realm of the Unconscious” (the autonomic brain and nerve system or as the Theosophists call it: the “Astral plane”):

[T]he Egyptian Hierophant [the Initiator] evoked and guided Chemnu, the “lovely spectre,” the female Frankenstein-creation of old, raised for the torture and test of the soul-power of the candidate for initiation, simultaneously with the last agonising cry of his terrestrial [sexual] nature. (SD III, p.28)

Chemnu was tragically depicted as the sinister female “Dweller of the Threshold” in the famous work of Sir Edward Bulwer-Lytton, *Zanoni*, a book valued highly by learned Theosophists and Esotericists. Bulwer-Lytton “must have got the idea from some Eastern Initiate” (SD III, p.525). This “Dweller” forced the failing neophyte Glyndon into the state of the “*Grand Mal*” (mal comes from the Latin word *malum* — evil, bad) of Epilepsy.

But our neophyte had been tested many times during his stay in the Mystery schools by the priests who had ordered some lovely girls in their temple-service to try to tempt the candidate. Knowing that it would be the end of the initiation-training if he would fall to temptation, he resisted their advances. Thus the neophyte in trance rejected the “lovely spectre” Chemnu by his will and strong Yoga-concentration, and Chemnu faded away from his realm of the Unconscious (Astral plane), disappearing for good.

Next the initiator created lovely scenes of a harmonious family-life in front of the inner eye of the candi-

. . . continued on page 69

# James Morgan Pryse

Robert Bruce MacDonald

From *Theosophical Quarterly*, E.T. Hargrove, one of W.Q. Judge's most trusted followers had the following to say concerning James Morgan Pryse:

James Pryse was really devoted to Judge at that time, winning all hearts that felt as he did, my own included. He wrote in Judge's defence, and, later, in tribute to Judge's memory, with a simple and beautiful eloquence which is as moving to-day as when it flowed from the depths of his soul. . . . (TQ 31, p.32)

Hargrove then included the following memoriam by Pryse to Judge:

. . . In his recognition of the presence of the Divine in all things, and in his patient acceptance of existing conditions, lay the strength of William Q. Judge. Memories of the ancient glories of mankind were his, and visions still more glorious of man's distant future; yet he worked contentedly with the homely materials at hand, told the old truths in a new way adapted to the times, simply, unpretentiously, and neither offending against the spirit of the age nor making those truths appear commonplace and ignoble. He knew the workings of the human heart and mind apart from all the changing conditions of civilizations; and he reconciled the dreamy mysticism of the East with the surging activity of the West. Ignoring the external phases of life, he strove, not to bring about a return to the ancient order of things, but to restore the essential principles of religion which had become obscured in this age of transition, so that out of the confused elements of the mighty West a nobler system might be formed, and a loftier temple to Truth be builded, than ever Antiquity knew.

To this end he patiently toiled and taught, unweariedly. Against all the adverse conditions of this crude age of conflicting forces, against the treachery of friends, and against the opposition of the powers that war against man's spiritual progress, he finished the work that was given him to do, even though the results of that work still lie in the distant future.

When the Gnosis is known once more among men; when the temple of the Mysteries is restored; when, turning from all idols,

men become as of old, adorers of the Beautiful, the True, and find within themselves that divine nature which this dark age has hidden, then it will be recognized that the strong hand of William Q. Judge prepared the ground and gathered the material for that mystic temple for which any building of marble or granite can be no more than a symbol.

In his death he triumphed. As, in many an ancient legend, the dead hero becomes a star in the heavens, so in the apotheosis of this hero let us see the star that foretells the Dawn of a new day of the Sacred Mysteries on this the newest and yet the oldest of earth's continents. (TQ 31, p.32)

Although Pryse won the hearts of many Judge supporters with his courageous fight, Hargrove also pointed out elsewhere that "James M. Pryse (though now he belittles Judge and all others, except himself) at that time was pro-Judge. He was courageous, but unfortunately carried no weight whatever because of his advertized psychism and general crankiness" (TQ 29, p.112). It seems that Pryse came by his psychism honestly.

James Morgan Pryse was born to a Welsh family. His father—Rev. James Morgan Pryse—was a member of the Welsh Order of Druid Bards. He spent time as a child, in the Welsh community that he grew up in, listening to stories of fairies and other elemental beings. From the Welsh, a mystical people, he was familiar with the psychic world. This familiarity has come to be associated with Pryse through some of the autobiographical accounts written by him over the years. However, Pryse was far more than a dabbler in the realms of the psychic; his life and work lend proof to an insightful soul.

In addition to his regular grammar school education, he studied Greek and Latin with his father. Later when passing through High School he continued to study Greek and also began to read Law. After leaving school he leant his energy to many occupations—he taught school, practiced photography and printing, ran a newspaper, practiced law, worked at various jobs in the publishing business, ran an orchard, and wrote many articles and books. During the years leading up to 1891, Pryse also became familiar with Theosophy, studied Sanskrit, and worked closely with Judge and Blavatsky in getting out Blavatsky's *E.S. Instructions*, first in New York



James Morgan Pryse

through the Aryan Press which he helped start, and later in London through the founding of the H.P.B. Press. At about the time of the break in the Society in 1894, Pryse began to write in earnest.

In addition to articles submitted to various journals, Pryse published such works as *The Sermon on the Mount*, *Reincarnation in the New Testament*, *The Magical Message According to Iōannēs*, *The Apocalypse Unsealed*, *The Restored New Testament*, *Prometheus Bound*, and *The Adorers of Dionysos*. With his knowledge of Greek and his background in esoteric philosophy, Pryse was able in these works to divine the inner meanings of the text and provide the reader with an understanding of the ancient mysteries that is not to be found elsewhere. Pryse somehow was able to cut through over 2000 years of priestly babble and nonsense and get to the heart of the works that he translated and commented on. These works show Pryse at the height of his intuitive power and are perhaps his greatest legacy.

While modern usage of the term Dionysus has come to centre around wine, drunkenness and lack of restraint, Pryse gives us a much different understanding. Theosophically we understand that religions degenerate as they get older, as anything, and while modern writers centre their comments around the degenerated aspect of this god, Pryse looked at Dionysus in his spiritual sense. From *The Adorers of Dionysos*, Pryse writes:

Dionysos (the Babylonian *Diwunisi*), “the Great Judge of Man,” who first appears in the Promethean myth as Epaphos, “Touch,” the son of Io, conceived from the Breath of Zeus, and next as Herakles, the son of Zeus who performs the twelve great labors of initiation and delivers Prometheus, and then again in

the Kadmean myth as the son of Zeus and Semele, a daughter of Kadmos, is Prometheus himself, the Self of man that has to undergo “woes infinite and toils incredible” before achieving final liberation from the bondage of physical existence. Dionysos is, in fact, Prometheus Freed. Yet, paradoxically, the Divine Self is always “the Free,” and it is only through its lower self, the man as he is on earth, that he is in bondage. Therefore that lower self, to gain liberation, must become one with its “Free Father” who is in Heaven, the Spiritual World. That is why the worshippers of Dionysos are said to have aspired to become one with him, thus differentiating him from all the other Gods. Hence the follower of Dionysos who had achieved this mystic union could truly say, “I and the Father are one.”

It is not by belief in, or worship of any of the many “Gods” sprung from human fancy, not even when one of them comes to be regarded as the one and only God, that man gains emancipation from earth-life. Nor does he upon the death of his physical body pass into “eternity,” or enter into an endless state of heavenly bliss. Whatever religion he may adhere to, and whatever dreams he may indulge in during the dream-state after death, he must of a certainty return to earth. Whether he “believes” in evolution or not, he is caught in its mighty current, with a long series of earth-lives behind him and many others to come. Only two courses lie before him, and he may make his choice of them: he may either move along slowly with the vast herd of humanity, who will reach the goal of perfection only after ages of mundane existence, or he may ascend by a short-cut, difficult indeed to climb, by purifying his lower nature and putting forth all his intellectual and intuitive powers in the pursuit of spiritual wisdom, aspiring to attain the mystic union with his “Free Father,” his own deathless Self.

In brief, the story of Kadmos is that of a man who became weary of the petty earthly existence to which the consciousness of the herd of mankind is limited, and resolved to devote his whole soul to the quest for wisdom. He made himself morally pure, subduing all his lower propensities, and acquired four of the five great virtues, including “righteousness.” The fifth virtue, “holiness,” would have brought him under the direct guidance of his Spiritual Self, and given him the key to the divine wisdom. But he failed. His righteousness hardened into self-righteousness,

whereupon he became a bigot, and his baser nature, which he had placed under restraint, became rampant. Then followed his terrible downfall; and this it is that makes Euripedes' greatest drama, for all its beauty and the many touches of humour with which he has skilfully brightened it, replete with horrors. But though Kadmos fails in the perfective work, his spiritual Self, "the Judge of Man," while calling him strictly to account, gives him assurance that when, in future earth-lives, he has atoned for his bigotry, he shall finally succeed and become a deathless initiate in the Divine Mysteries. (*Dionysos*, pp. 14-16)

This failing by way of self-righteousness during the initiation process is present in much of Pryse's writings as he writes extensively on this initiation theme. After the death of Blavatsky and in the ensuing years, this self-righteousness reared its ugly head again and again through many people, ultimately destroying most of what Blavatsky had tried to accomplish. Despite rules of the esoteric section warning against members drawing attention to psychic powers, Pryse on a number of occasions wrote about his own psychic experiences. One such experience talks of the breakdown of the Society after Blavatsky's death.

Pryse recounts an episode he had with Blavatsky where Blavatsky tried to reprove Pryse for thinking that Annie Besant was an unworthy successor to H.P.B. Pryse writes:

When I awoke next morning and sat up preparatory to jumping out of bed I saw a written page in the air in front of me. I recognized H.P.B.'s writing and guessed that she meant to reprove me for doubting Mrs. Besant's fitness to become her successor; so I refused to read the writing. At that she sent a powerful electric current up my spine to compel me to read the writing. Then, as I obstinately refused to read it, she spoke to me audibly, saying that I was wrong in my estimate of Mrs. Besant, who was her "personal pupil" and would do great things for the Society. I held to my original opinion, but said nothing. Immediately after dressing I went to Mr. Mead's office, and right afterward H.P.B. came in from an adjoining room. . . . She then asked me why I had not been in the drawing-room for several evenings past, but when I started to explain that I had been doing night work on the Instructions, she threw out her arms and gazed fixedly into space. Her face took on a look of horror and she uttered a

half-suppressed scream and cried, "No! no!" She was seeing a vision, and standing beside her I saw it too, not visually, but as a series of vivid mental pictures. That vision foreshadowed the fate of the T.S. after her death: the dismemberment of the Society, the deplorable doings of its misguided members, and the fakery, falsification and folly of the various factions. ("Memorabilia", p.3)\*

Pryse of course implies here that Besant was one of the misguided members of the vision, and that Blavatsky was being shown that she was indeed not a worthy successor. This is not the only psychic incident that Pryse recounts in the above article. He writes of how closely "the psychic and the physical worlds are conjoined" ("Memorabilia", p.1) and how as a child it was sometimes difficult for him to separate the two. He speaks of becoming acquainted with Judge "in the astral" ("Memorabilia", p.2). He became convinced that Paracelsus was once again incarnated and when meditating on Paracelsus, discovered that Blavatsky was the reincarnation of Paracelsus, when he had his astral body drawn to the presence of Blavatsky and the Master M. in London. He writes also of lending Blavatsky some of his vitality when she was gravely ill and almost certain to die, despite being cautioned that it was black magic, and how later a re-embodied Blavatsky paid back that loan of vitality when Pryse was himself in an exhausted condition. Although all of this talk about psychic powers might be seen as a cause for criticism by other Theosophists, it seems Pryse was not condemned, at least to his face. In an unpublished letter in Edmonton Theosophical Society's archives dated February 23, 1936, he writes:

I anticipated a storm of criticism over my Memorabilia of H. P. B., but instead I have received only commendation. The various alleged reincarnations of H. P. B. all petered out foolishly. She did not need to reincarnate when the Master and his Chelas found a new body for her, as the Master hinted that he would do in *Mahatma Letters*.†

I contributed to the *Canadian Theosophist* because Mr. Smythe is an old friend and the Canadians have kept to the Blavatsky tradition.

Despite his devotion to Blavatsky and knowledge of her warnings about the dangers of psychism, Pryse still felt drawn by the psychic world, and by his own account dabbled in it.

. . . continued on page 71

\* Pryse threw his complete support behind WQJ after HPB's death and was one of his most eloquent supporters.

† This might be a possible allusion to page 285 where Mahatma K.H. states that H.P.B. knows by rote certain paragraphs dealing with the choosing of new bodies at or before death.

**Anita Atkins — Sylvia Cranston\***

**December 12, 1915 - June 20, 2000**

To the world, she was known as Sylvia Cranston and to her theosophical friends and community worldwide she was our most humble Anita Atkins. Born on December 12, 1915, Anita spent her early years living off the Grand Concourse in the Bronx, New York. Her parents both attended meetings at The United Lodge of Theosophists in New York City. Anita's introduction into the philosophy of Theosophy came from her father's reports of the meetings he attended. Anita always stated that her "soul soared" each and every time her father returned home from a theosophical meeting. Anita would ask her father to tell her of every idea that had been presented during the lectures. Due to Anita's extreme shyness, it took her many months before she could bring herself to attend her first public theosophical meeting, to which she was accompanied by her parents. After this first meeting, there was no turning Anita away. From that day on the young teenager, still in high school, attended every possible meeting.

During Anita Atkins' lifetime, she wrote and published five wonderful books, introducing hundreds of thousands of individuals worldwide to the ideas of Theosophy through reincarnation. These works are: *Reincarnation an East - West Anthology*, *Reincarnation in World Thought*, *Reincarnation: The Phoenix Fire Mystery*, *Reincarnation a New Horizon in Science, Religion & Society*, and *H.P.B., The Extraordinary Life & Influence of Helena Blavatsky, Founder of The Modern Theosophical Movement*. The first three volumes have become known as the Head & Cranston Anthologies, while the last two were with the efforts of Carey Williams. It has been an established policy that all the royalties earned by these volumes only be used to purchase the books back and donate them to libraries worldwide. The policy still being honored is that not one penny shall ever be for personal use, but only to promote the ideas of Theosophy through these volumes in order to aid suffering humanity.

Anita Atkins spent her whole working life at The United Lodge of Theosophists - New York City, the 5cents and 10cents Store, and Eastern News Distributors. Never married, she chose to direct her efforts towards humanity through her lectures for various theosophical groups and organizations, teaching Theosophy School at ULT, as well as participating in innumerable radio interviews and some major television interviews. To many researchers and academics in the world, Sylvia Cranston has become a respected authority in the field of Reincarnation. Today her books are still available in multiple lan-

guages throughout the world, remaining as a beacon light for individuals searching for soul-knowledge on their chosen path of life.

Throughout Anita's lifetime she read every word ever written by HPB many times. One keynote struck out as a call for Anita to serve Theosophy. This was HPB's address to the fourth American Convention in 1890. HPB stated:

What I said last year remains true today, that is, that the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society [or ULT], but *through* it for Humanity.

Anita's heart was pierced by this proclamation, so at the age of sixteen, she began compiling what great thinkers, writers, artists, and composers had to say on the subject of death and reincarnation throughout history. The idea came to Anita to compile an appendix to a friend's book on the subject of reincarnation which she had volunteered to type. This appendix grew into a volume of its own. Mrs. Grace Clough of the ULT - Los Angeles, advised Anita upon her visit there to select a pen name and have her appendix published as a separate book. Grace Clough then selected Sylvia Cranston as the nom-de-plume of Anita Atkins. The first four Cranston anthologies on reincarnation, were published by Crown Publishers, and the fifth volume, *H.P.B., The Extraordinary Life & Influence of Helena Blavatsky*, was originally published by G.P. Putnam's Sons, both of New York. Today these books are in print within various theosophical and non-theosophical publishing houses.

Anita Atkins is survived by her faithful brother, friend, and companion "Bob" (A. Edgar) Atkins. He stood by Anita and was invaluable through both his moral and financial support. At the age of seventy-nine he formed Path Publishing House along with Caren M. Elin to keep the HPB biography in print. In the future, this biography will appear online.

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The lifetime work of Anita Atkins shall continue to be carried on through the efforts of her faithful friend, companion, and co-author Carey Williams. The new and uncompleted sixth volume started by Cranston and Williams shall be completed in the future.

Anita Atkins selected to depart this lifetime on the Summer Solstice, June 20, 2000, while residing in Santa Barbara, California. The last six years of her life were spent advising Carey Williams regarding publishing, and the contents of her lectures and articles while enjoying the magnificent coastline and panoramic views of the Santa Barbara area. It was Anita's undying wish that the ideas of Theosophy be

used to benefit Humanity through gentle acts of service, beginning with those who cross our path daily — family, friends, and co-workers. An additional wish was for all of the Theosophical groups and independent individuals to work symbiotically for the Theosophical Movement and through it to benefit Humanity.

Anita Atkins never wished any acknowledgements for her lifetime of selfless work, and now that she has departed the scene, I believe many join me in saying thank you Anita for a lifetime of selfless devotion to the Theosophical Movement and to Humanity.

Caren M. Elin

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## A Few Memories of Anita Atkins

I first met Anita Atkins in New York, at the Centennial of the Theosophical Society on November 17, 1975. Boris de Zirkoff, a key speaker at the Convention, introduced Anita to me, along with Joseph Pope, co-author of her earlier books on Reincarnation. Under the pen names Joseph Head and S.L. (later Sylvia) Cranston, they collaborated on several titles. We met in the lounge, where I was struck by Anita's poised and quiet dignity. A New York U.L.T. member, she never pushed herself forward, but in her own non-partisan way encouraged all genuine Theosophical efforts. Boris had shared numerous resources with Anita in his process of compiling and editing the Blavatsky Collected Writings series; she likewise shared her archival findings with him. In time, Anita was instrumental in opening up an archive of H.P.B.'s Letters which she had the Harvard University Andover Archivist send to me after Boris' passing. She realized he would have wished it to become part of the Collected Letters series in the future.

As our correspondence grew over the years, Anita became very supportive of my efforts to compile a chronological sequence of William Quan Judge's writings. She helped verify dates for introductory notes and even sent me several rare photographs of Judge, which appeared in the third volume of *Echoes of the Orient* (Point Loma Pubs. 1987).

In the Spring of 1978, she stayed with us while visiting California for an interview about her books on reincarnation with Tom Snyder of "The Tomorrow Show". I remember her delight on a road trip through the wildflowers and Joshua trees in the high desert areas north of Los Angeles. She and her assistant, Caren Elin, also had several visits with Boris de Zirkoff, before he died on March 4<sup>th</sup>, 1981.

Originally Joy Mills and I had hoped Anita might cooperate in completing the still unedited H.P.B. Letters which Boris de Zirkoff had willed to the T.S. of America (Wheaton) along with the remainder of his

unpublished H.P.B. manuscripts, and archives. However, failing health plus a commitment to focus on her H.P.B. biography, caused her to relinquish the project. Later Joy, Anita and I responded to John Cooper's interest in taking on the work which he proceeded with until his unexpected death on May 12, 1998 at the University of Sydney.

Our closest contact with Anita was during the proof-reading of *The Extraordinary Life and Influence of Helena Blavatsky, Founder of the Modern Theosophical Movement*, which came out in hardcover in 1993. Bob Atkins, Anita's Brother, and Caren Elin (her friend from New York U.L.T. days) began to assist in the arrangements, due to Anita's failing health. Caren also saw into press a 2<sup>nd</sup>, as well as a more recent (1994) 3<sup>rd</sup> edition in paperback. *Reincarnation: the Phoenix Fire Mystery* came out in 1977 (N.Y. Crown); published subsequently in paperback by Pasadena T.S. press (TUP) in 1994. With joint author, Carey Williams, Anita's title *Reincarnation: a New Horizon in Science, Religion, and Society* came out in 1993 (Theosophical University Press, Pasadena, California).

About this time Bob Atkins formed Path Publishing Company to help keep Anita's titles in print. Bob Atkins also funded full-sized advertisements in the New York Times on H.P.B. and Anita's works. Anita had developed Parkinson's disease, although maintaining her clear thinking for a number of years. During these busy years of re-issues, Caren arranged to have Anita transferred to a very lovely nursing home in Santa Barbara, where she could help see to her proper care. During those last years we saw Anita there several times before her passing on June 20, 2000. She always seemed amiable and cheerful despite being in a wheelchair. Caren says she died peacefully, without much pain. A worthy soul to whom the world is indebted for the first full-scale, well-researched biography of Helena Petrovna Blavatsky.

Dara Eklund

## Dorothy Armstrong

April 7, 1908 - June 26, 2000



Dorothy Armstrong passed away peacefully the night of June 26<sup>th</sup>, marking the end of a long, healthy, enjoyable and peaceful life.

Dorothy Alice Hope was born in Calgary, Alberta and grew up in the Capilano area of North Vancouver, BC where she taught school until her marriage to Alex Armstrong in 1938. They lived in various cities and towns in western British Columbia. In every new community she founded Book Clubs and kindergartens, and was very generous in donating her time and expertise by giving night classes in leatherwork and art. While teaching school in Port Alberni she pioneered classes for gifted children.

Dorothy came from a family of theosophists and patterned her life on Theosophical teachings. In her early years she studied with Mrs. Hannah Buchanan, a respected student of *The Secret Doctrine* and long-time president of Vancouver Lodge. After Dorothy and Alex moved to Victoria in 1968 Dorothy became an active member of Victoria Lodge and served terms as librarian, treasurer, and president.

In April 1989 the members of Edmonton TS felt privileged when Dorothy agreed to come for her first visit to Edmonton. She offered to deliver two lectures: *Zen Art and Theosophy*, and *Flower Symbols*. Dorothy was an avid photographer. The *Flower Symbols* presentation included slides of flowers which progressed

in complexity and number of petals. She described the corresponding symbolism of the numbers and shapes of each. Both presentations were videotaped and we are grateful to have them in our collection. Sadly, two weeks after her return home, Alex passed away on April 22<sup>nd</sup>.

Dorothy had many talents. She also did watercolour painting and china painting. Some of us were honoured to receive oriental motif watercolour pieces done on rice paper. She continues to live on among us in her art in our homes.

Dorothy was also an avid camper and one of her many friends, Marian Thompson, described it as "a joy to camp with Dorothy on her property at Chesterman's Beach near Tofino" (on the west side of Vancouver Island). These camping and hiking excursions, together with several trips to Hawaii, one of her favorite places to visit, presented numerous opportunities for Dorothy to photograph the beautiful scenery and wildflowers she enjoyed so much.

Mrs. Thompson wrote that having thoroughly enjoyed Dorothy's company in this lifetime, she is looking forward to spending more time with her in future incarnations. Those of us privileged enough to have known Dorothy concur with this aspiration to get re-acquainted with her eventually.

Dorothy is survived by her daughters Merilynn and Wendy and their families.

Rogelle Pelletier

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## Dorothy Abbenhouse

February 21, 1915 - June 10, 2000



During the summer of 1982 and again in 1984, our family had the pleasure of spending some time at Camp Indralaya on Orcas Island, Washington. That is where we became acquainted with John and Dorothy Abbenhouse. Much of Dorothy's theosophical involvement had its roots at this site.

Dorothy was a Canadian who came across Theosophy in Vancouver, British Columbia. While at Camp Indralaya she met John, whom she married in 1941. Together they devoted their lives to theosophical endeavors. They were both closely involved with Seattle Lodge, doubling as part-time caretakers of the Camp until 1972 when they became resident manag-

ers. Shortly thereafter Dorothy also became involved with The Theosophical Society in America at the national level, serving on the Board of Directors from 1975-1981. She was elected to the position of vice-president in 1981 and 1984. In 1987 she was elected President, in which capacity she served for six years at TS in America headquarters in Wheaton, Illinois. At the end of her term, Dorothy and John returned to Orcas Island.

Dorothy had a wonderful smile and appeared to be very much in her element at Camp. We trust she will enjoy her devachanic Indralaya.

Rogelle Pelletier

[Please refer to *The Quest*, September-October 2000, p.200 for more details.]

# Musings From A Secret Doctrine Class

A Student

The ancient tradition places man currently somewhere between the dark world of ignorance and the world of spiritual wisdom. Although spiritual doubt and uncertainty dominates this age, mankind need not despair. The dark and narrow valley that world civilizations find themselves in is simply our present path which will fall behind as we engage the next slope on our way to the next summit. H.P. Blavatsky's *Secret Doctrine* reminds us of how far we have come. She states more than once that *The Secret Doctrine* contains nothing new but rather is a collection and organization of the ancient wisdom. To the Western Mind, *The Secret Doctrine* contained material that had become over time little more than a distant and vague memory. For those who were open and persevered, however, *The Secret Doctrine* rang true. When Blavatsky sums up the first seven Stanzas of Dzyan, we are given a thumbnail sketch of a vast and complex cosmogony.

Blavatsky first reminds us that the cosmogony of the ancients' Secret Doctrine has been tested and independently verified by Seer after Seer since the beginning of the Age that began with the Fifth Race. These Wise Men have been "*learning, not teaching*" and only after developing and perfecting "their physical, mental, psychic, and spiritual organisations to the utmost possible degree" (p.273). Wisdom cannot be taught. By reading and re-reading *The Secret Doctrine*, we can fill our brains with all sorts of archaic facts and figures, but if we want to really learn and then verify what we have read, we must re-organize and perfect our very beings from the physical to the spiritual. How do we do this?


To know Nature, we must become one with Nature. Blavatsky next writes on the fundamental Law of the Universe. She writes that "the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause" (p.273). Further on she writes that "*fits impersonality is the fundamental conception of the System*" (p.273) and lies latent in every atom. This is our clue. We must bring forth that latent impersonality so that our actions benefit the Universal rather than the desires of the particular, for every act that helps the particular to realize the latent universal Reality within is a compassionate act of and for Nature.

To bring forth the impersonal we must understand that the Universe "is the periodical manifestation of this unknown Absolute Essence" (Substance-Principle) (p.273). However, to try and conceptualize this Substance-Principle as an Essence is to do IT harm, for IT

cannot have any BEING for the human intellect. We can conceptualize Spirit and Matter, however IT is neither but rather both. The philosophy is non-dual, with REALITY being unconditioned and absolute. The Wise Man comes to understand that the dualism of Spirit and Matter imply periodicity which implies change and this is not the REAL.

The REAL is eternal and immutable. The Wise Man begins to sense this unchanging center within and becomes dissatisfied with "evanescent ever-changing forms" (p.274) and begins to identify himself with the ONE. The manifested Universe, playground and reality of all conscious beings, is no longer satisfying.

The Wise Man next senses that everything in the Universe is endowed with its own kind of consciousness whether atom or god or anything in between. All manifested things are the projection of a kind of consciousness and move according to universal Laws inherent within it. The manifested being is but a momentary projection of the consciousness that guides it and consequently less real than that consciousness. The consciousness is the Universal within and is much more appealing than the particular that lasts but a moment.

From this the Wise Man sees that the "Universe is worked and *guided from within outwards*" (p.274) with man being in his composition a microcosm of the macrocosm. Understanding this relation between man and the universe and witnessing that for man "every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind" (p.274), he knows it must likewise be so with the Universe. This implies a hierarchy of sentient Beings giving rise to the manifested Universe through a conscious expression of universal Law making these beings truly "the agents of Karmic and Cosmic Laws" (p.274). Each man also belongs to a hierarchy and if he would be a co-worker with Nature, he must do the work of that hierarchy. Each man must become "devoid of the feeling of personality and of the *human* emotional nature" (p.275) and the adept who is still limited by an earthly body achieves this impersonal state by keeping "his two personalities—the spiritual and the physical—entirely separated" (p.275). This separation can only be achieved, as was pointed out, by perfecting the "physical, mental, psychic, and spiritual organizations to the utmost degree" (p.273). *The Secret Doctrine* is not a collection of arcane facts and figures, it is nothing less than an arrow pointing the way to the perfect man that lies latent in each one of us. 

. . . **Perfect** continued from page 56

spheres and planes, and therefore it manifests on these lower planes at first but feebly its latent transcendent powers. We must not misunderstand the meaning of this to be that the Monad is something which is destined in the future to become spirit, and now at this present stage of its evolutionary journey is not yet a spirit. . . . It must be considered to be a spirit-point, which, during the course of its evolutionary journey in the realms of matter, clothes itself in its own rays of light, and these rays of light are what we call the 'souls' in which it vestures itself. But as each such soul or ray is rooted in this spirit-center, the soul or ray has in the core of its being the very nature of the mother-spirit.<sup>17</sup>

G. de P. then compares the thought of Heraclitus who describes this aggregate of Monads as a flowing stream of evolving entities. To this flow we may attribute the urge to perfection we find in man. While aggregates of evolving beings do coalesce to form various races and nationalities because of similar karmic unfoldment, this is not a static condition. The individual monads working through those groups evolve and change their consciousness. They may perfect these vehicles and even supersede them.

During a lecture in the temple of Peace at Point Loma, G. de P. was asked if man will eventually succeed in evolving an enduring civilization to withstand the ravages of time. By way of reply G. de P. asked, "Would you want our civilization, as it now is, to endure forever? . . . What a prospect of crystalized immobility!" he added, pointing to Nature's cyclical processes, and emphasizing that "when anything has run its course, it vanishes away, leaving the ground free for something better and higher."<sup>18</sup>

Amidst all these states of consciousness expressed by the river of life, and all these streams which enter the great Ocean of the manifest, how does one realize the immovable, the incorruptible in everyday consciousness? In his article "Spiritual Gifts and their Attainment", Mr. Judge states that such endowments, including gifts of prophecy, performing miracles, or other transcendental powers are not the highest form of human perfection. Strictly speaking they are not "gifts", but "fruits" of past labors, inherent as the birthright of all men, but achieved only through individual effort, by taking destiny into our own hands. We must start from where we now are. In the manifold nature of man are aspirations for a more noble, a purer life, and hunger for truth. These stem from the Divine within and promote the qualities an adept strives for. Few are fit, Judge states, to force the process:

We must be content to wait and work; to grow and develop; line upon line, precept upon precept . . . till, ages hence perhaps, we come to the full stature of the perfect man.<sup>19</sup>

Yet, he adds a very practical suggestion to engage in now:

Every impulse from above, every prompting of the Divine within, should meet at once with a hearty welcome and response. If you feel as if something urged you to visit some sick or afflicted neighbor or friend, obey the suggestion without delay. If the wish to turn over a new leaf comes into the lower consciousness, don't wait till next New Year's before actually turning it over; turn it now. . . . In short, put yourself at once in line with the Divine ways, in harmony with the Divine laws.<sup>20</sup>

Judge has provided a detailed outline for the process of spiritual development in "An Epitome of Theosophy."<sup>21</sup> First, one must establish the supremacy of the highest spiritual element in our nature, this being attained along four lines:


- a. By eradicating all selfishness and cultivating the good of others.
- b. At the same time, by cultivating the inner man through meditation or communion with the divine; described by Patanjali as "the incessant striving to an ideal end."
- c. By subordinating the lower material interests and desires and,
- d. By careful performance of every duty belonging to one's station in life and leaving results for Divine Law.

Then Judge speaks of a higher course of training by which the internal faculties are aroused and then developed, which eventually leads to Adeptship and exalted stages of Mahatmaship — Rishis, sages and even Dhyāni-Chohans after many incarnations and initiations.

He further postulates that this self-devised effort while governed by the individual, is not unaided. Even a mere intellectual acquaintance with Theosophy serves to fit one for the next step upward as outlined by the four lines of spiritual culture. All steps lead to a point in evolution known as "a moment of choice", when the soul decides its future destiny between eternal life and death; that **moment** being comprised of **all** moments.

In Chapter XII of the *Bhagavad-Gita*,<sup>22</sup> Krishna declares that "the path which is not manifest is with difficulty attained by corporeal beings." Yet Krishna

shows Arjuna that if their thoughts are turned to the highest they transcend the ocean of incarnation and death. He urges Arjuna to: "Place, then, thy heart on me, penetrate me with thy understanding, and thou

shalt without doubt hereafter dwell in me. . . . If after constant practice, thou art still unable, follow me by actions performed for me; for by doing works for me thou shalt attain perfection." 

## ENDNOTES

1. See *The Irish Theosophist*, Vol. V, pp.93-94. (Letter quoted in January 15, 1897 issue, printed in Dublin, Ireland.)
2. *Irish Theosophist*, Vol. III, p.73. [Also in *Echoes of the Orient*, Vol. II, pp.9-10. San Diego, Point Loma Publications, 1980.]
3. Blavatsky: *Collected Writings*, Vol. XII, p.46.
4. *The Ocean of Theosophy*, p.34; Los Angeles, CA, United Lodge of Theosophists, 1983.
5. *Echoes . . .*, Vol. II, pp.36-39. [Originally from *Lucifer*, Vol X, June 1892, pp.323-26.]
6. "Hypnotism, and its relations to other modes of fascination", originally published in *Lucifer*, Vol. VII, No. 40, December 15, 1890. [reprinted in Blavatsky *Collected Writings*, Vol. XII, pp.400-01. Wheaton, Ill., Theosophical Publishing House, 1980.]
7. *The Ocean of Theosophy*, p.44; Pasadena, TUP 1948.
8. Originally in *The Theosophist*, Vol. IV, Aug. 1883, p.288? [Reprinted in Blavatsky *Collected Writings*, Vol. V, pp.115-16.]
9. *Echoes*, Vol. II, pp.36-37.
10. *Secret Doctrine*, Vol. II, p.556.
11. *Blavatsky Collected Writings*, Vol. XIV, p.379.
12. *Yoga Aphorisms of Patanjali*, p.62. Los Angeles, U.L.T., 1967.
13. *Questions We All Ask*, Vol. I, cf. pp.162-65; from a series of lectures delivered in the Temple of Peace, Point Loma California and reprinted by High Country Theosophical Study Center, Boulder, Colorado, 1992, with permission of T.U.P., Pasadena, California.
14. "From the *French of André Dacier*, Done into *English by N. Rowe*." See p.9 of the London, TPH reprint of 1971.
15. *Ibid*. See p.2 and p.5.
16. *Ibid*. Book IV, Aphorism 33, p.74.
17. Vol. I, p.225. Point Loma, California, Theosophical University Press, 1935.
18. *Questions We All Ask*, Vol. I #16, p.234 in the High Country Theosophical Study Center, reprinted edition of 1992. Boulder, Colorado.
19. *Echoes of the Orient*, Vol I, pp.97-98. San Diego, Point Loma Pubs. 1975.
20. *Ibid*.
21. *Echoes of the Orient*, Vol. III, pp.62-63. Point Loma Pubs., 1987.
22. Judge Recension, Chapter XII, p.90.



. . . **Pyramid** continued from page 60

date, but the latter was not interested. Then he was tempted—if he was a son of the Pharaoh—on whether he would be able to decline the offer of the King to be a Co-Regent and the field marshal of an army. Furthermore, he noticed that the most beautiful women of Egypt desired to be his concubines. But by knowing the fact that all too often power was being misused to the detriment of the people, he refused the proposition.

He was then given the chance to become the main priest of a temple. During his studies at the Mystery-schools, he had learned that some priests turned to the Left Path and used black magic for selfish and evil purposes, *i.e.* for the acquisition of money and influence. He knew about the black-magic blood cults of past civilizations (Atlantis), where priests as selfish and wicked "Initiates of the

Left Path" acquired unlawful knowledge of dealing with the *spiriti elementorum et terrae* and had made an alliance, a "covenant" with them. Some of these idols were the Priests' own "thought-creations." But in order to maintain this "covenant," these black magic-priests had to feed those idols with the blood of humans and animals, which were ritually slaughtered in a very cruel way without stunning. Horror-stricken the neophyte declined this proposal and all the other temptations which the initiator created in front of his "inner eye" on the Astral plane, in order to test his attachment to physical life and things and see if a "thirst for Life" (*Tanha, Trishna, Abhinivesha*) still existed in him.

These tests were relatively easy, and the candidate passed them without much difficulty. But the worst and most dangerous test was still to come. The

initiator, as a hierophant of “WHITE MAGIC”, would not do the following examination himself, but gave this dirty work to some Nubian black-magician in their service. Here is what Master Kuthumi says about this dangerous phase of the initiation-procedure:

[W]e—leave [the test] to our menials—the *duggas* [Red Caps, Shammas] at our service, by giving them *carte blanche* for the time being, and with the sole object of drawing out the whole *inner* nature of the chela, most of the nooks and corners of which, would remain dark and concealed for ever, were not an opportunity afforded to test each of these corners in turn. Whether the chela wins or loses the prize—depends solely of himself. (*Mahatma Letters*, p.232)

This terrible test has been described exoterically and veiled in many old scriptures, even here in America, where it can be found in the famous *Popol Vuh*, the sacred book of the Mayans. The Gilgamesh Epos has it; it can be read intuitively in the New Testament. Here are some paragraphs of the probation of Gautama Buddha during the yogic state of Dhyana, taken from *The Gospel of Buddha* by Paul Carus:

The Holy One directed his steps to that blessed Bodhi-tree beneath whose shade he was to accomplish his search. [Bodhi: Buddha or Bodhicitta; Gautama is about to practice his daily Yoga-contemplation, going deep into the divisions of the Realm of the Unconscious or Astral plane]. . . .

When he sat down the heavens resounded with joy and all living beings were filled with good cheer.

Mara [Apap, Apophis, Devil] alone, lord of the five desires, bringer of death and enemy of truth, was grieved and rejoiced not. With his three daughters, Tanha [thirst for life in physical bodies, ignorance, craving for things and bodies and sensual contact with them, spiritual blindness], Raga [lust, desire, addiction, fun, excitement, clinging to a life of festivities, parties, desiring a political, military, business, science or church-career] and Arati [hatred, revenge, vendetta, fanaticism, persecution of others, war, killing], the tempters, and with his host of evil demons,

he went to the place [in the Realm of the Unconscious, Astral plane], where the great samana sat. But Sakyamuni heeded him not.


Mara uttered fear-inspiring threats. . . . But the Blessed One under the Bodhi-tree remained calm and feared not. The Enlightened One knew that no harm could befall him.

The three daughters of Mara tempted the Bodhisatta, but he paid no attention to them, and when Mara saw that he could kindle no desire in the heart of the victorious samana, he ordered all the evil spirits at his command to attack him and overawe the great muni. [Mara wanted to throw Gautama into the state of the ‘Grand Mal of Epilepsy’].

But the Blessed One watched them as one would watch the harmless games of children. All the fierce hatred of the evil spirits was of no avail. The flames of hell became wholesome breezes of perfume, and the angry thunderbolts were changed into lotus-blossoms.

When Mara saw this, he fled away with his army from the Bodhi-tree. . . .

“As the rays of the sun drown the darkness of the world, so he who perseveres in his search will find the truth and the truth will enlighten him.” (*The Gospel of Buddha*, pp.36-39)

One can see, that such a victory can only be achieved by mastering the discipline of Royal Yoga. The inner concentration of the Higher Consciousness (Buddhi, Prajna, Bodhicitta, the Horus, Krishna and Christos-consciousness) in the state of Dhyana creates such a powerful accumulation of solar energy (nuclear energy, Fohat, Daiviprakriti, Phlogiston, Akasha) that it acts as an impenetrable fortress. Thus the army of Mara (Apap), the spectres, evil Khus, elementaries, buthas, and pisachas could not defeat Gautama, who then passed this terrible last trial and became a Buddha. 

[Continued in next issue with a look at the Three Vestures, the passing of the WORD, the Egyptian Philosopher Kings, and the antiquity of the Pyramids themselves.]

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. . . **Pryse** continued from page 63

Again from *The Adorers of Dionysos*, Pryse writes about the journey of the “seeker of wisdom” and how at one stage he must face the dangers of psychism:


The psychic world is now perceived by the man, and he succumbs to the glamour of this second world, the realm of Delusion. . . . But he is not now seeking the spiritual Mysteries; he is going forth to spy upon the psychic Mysteries. Even in this venture he is guided by his Divine Self; for there is in it a lesson of life that he must learn. Now, however, his deluded mind holds a strangely distorted conception of that Self.

. . . He who out of mere curiosity, or having no loftier motive than to satisfy the craving for knowledge and power to be selfishly employed, seeks to explore the psychic realm of consciousness will either fail at the outset, merely beclouding his mind with “occult” puerilities, akin to imbecility, or he will become an obtruder in a world of unbalanced forces, whereby he will be subjected to dangerous delusions, akin to madness and often leading thereto. This course, thus followed in the pursuit of knowledge, apart from wisdom, is the very reverse of that which leads to the comprehension of the mysteries of life. Purity, unselfishness, serenity of soul, breadth of mind, and deep reverence for the divine Powers in Nature that are ever making for holiness and perfection, must be acquired by him who would pass through the portals of the Mysteries.

. . . By rashly venturing to spy upon psychic mysteries, forcing himself into the realm of delusions, the man becomes the prey of his own distraught psychic nature. His inner Self has led him on, and seemingly betrays him to the frenzied forces of his elemental self; for it is only by the most terrible experiences that the man can be purged from the pollution of his self-righteousness. His vicious egoism is thus destroyed by the very elements from which it was developed.

*(Dionysos, pp.42-43)*

Writers often write from their own experience. Was this Pryse’s experience? Was he a Kadmos battling to purify his lower nature? Did he have a curiosity with the psychic Mysteries that he had to overcome? Did this battle play a role in changing his perception of Judge, exemplified by his written defences in the 1890s and his belittling of Judge later in his life? Did Pryse’s baser nature finally begin to assert itself?

James Morgan Pryse walked a difficult road. Born with psychic abilities and the inherent attraction to that world and also his attraction to Theosophy and the Truths outlined therein, he had to learn to temper his psychic nature and to struggle closer to his Spiritual Nature. How successfully he accomplished this, only he knows—however, we all know that the work that he did for the Society and individual Theosophists, and the writings he left behind are a testament of a truly remarkable man. 

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# *Fohat is the Steed, Thought is the Rider*

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*It is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as the "laws of Nature." Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation. . . . Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualized and attains to self – or reflective – consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life. – Secret Doctrine I, 16*

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